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ing in precisely the categories which Dr. Briggs employs to describe this learning. "He [Jesus] was the most learned Rabbi of his time" (p. 24). Dr. Briggs's well-known High-Church position leads him to affirm a definite indoctrination of the apostles by Jesus and a special theophanic endowment through the Holy Spirit so as to guarantee the divinity of apostolic teaching. These early chapters which analyze the New Testament into Halacha and Haggada and gnomic aphorisms and then lay upon the whole the hands of High-Church ordination are, it must be confessed, curious examples of theological obsession. But when once these are past, the reader will find himself gratefully following the learned guidance of the book through the Middle Ages and the modern period.

The last chapter of the second volume furnishes a valuable comparative study of the present systems of theological education in the various countries of Europe and in America. Especially judicious are the author's remarks concerning the necessity of both sound scholarship and a practical appreciation of the needs of the churches. He suggests that we are today facing an opportunity to advance in both respects beyond our inherited standards.

Christian Faith under Modern Searchlights.

By William Hallock Johnson. New York: Revell, 1916. Pp. 252. \$1.25.

This book consists of six lectures delivered by the author, who is Professor of Greek and New Testament literature in Lincoln University, Pennsylvania, at Princeton Theological Seminary, under the L. P. Stone Foundation, in February, 1914. The aim of the author is to furnish an apologetic for Christian theology in its traditional, supernaturalistic form in the light of advancing knowledge, using the tools thus furnished where it is to his advantage. He asserts that the gospel which is "the power of God unto salvation" is doctrinal Christianity. He virtually identifies evolution with science, and argues that theism must bridge the gap between the inorganic and the organic. He uses what suits his purpose from modern psychology, modern philosophy, and comparative religion to strengthen his argument for the miraculous origin of the Christian religion. The only criticism which he respects is that which argues for the historical accuracy of the New Testament books. The book is a good typical illustration of a modern apologetic for the older theology.

The Holy Spirit in Thought and Experience.

By T. Rees. New York: Scribner, 1915. Pp. ix+221. \$0.75.

The excellent quality of the series, "Studies in Theology," to which this volume belongs is reinforced by Principal Rees's thorough and competent discussion of the doctrine of the Holy Spirit. He brings to his task ample scholarship and a fair-minded historical spirit. His book is refreshingly free from the dogmatic or apologetic attitude which so often prevents one from seeing the actual facts. He is not concerned to make the biblical conceptions of the Spirit of God coincide with our modern conception; nor does he attempt to make these two very different notions square with the Nicene doctrine. The interesting variety of functions ascribed to the Spirit in the Old Testament is carefully set forth, as is the ecstatic character of New Testament experiences of the Spirit. Especially admirable is the author's keen analysis of the development leading to the Nicene doctrine, in which he shows that primary interest was centered in the Logos, and that the tendency was to ascribe to the Logos all activities which might be assigned to the Spirit. The inclusion of the doctrine of the Spirit in the Trinitarian formula was a matter of logical inference rather than the expression of vital religious life. Since that time the doctrine has been largely a mere formal appendix to the traditional doctrine of the Trinity. Principal Rees pleads for a restatement of the conception of the Spirit which shall represent a vital Christian experience; but he does not suggest any very definite way in which to accomplish this much-needed advance, further than to indicate that it cannot come so long as theologians are more concerned with the religiously barren structure of ancient trinitarianism than with modern religious life.

Hebräische Sprachlehre. By W. Lotz. The Auflage. Leipzig: Deichert, 1913. Pp. vi + 190. M. 3.60.

This work has demonstrated its value to the extent of being called for in a second edition. It is purely a book for first-year work in the study of Hebrew. It is a piece of conservative work, both philologically and pedagogically. It represents the achievements of twenty-five years ago in both respects. Makers of elementary books for English readers may profit by the errors of this one.